

4.

THE
BREAK-NECK

OF
Presumptuousnesse

IN
S F X X F X G.

Applyable unto the occasions of
these Times.

PSAL. 19. 13.

*Keep back thy servant also from presumptuous sinnes, let them
not have dominion over me: then shall I be upright, and
innocent from the great offence.*

OXFORD,
Printed by Leonard Lichfield, Printer to
the UNIVERSITIE.

M DC XLIV.

THE
BRICK BOOK

PREPARED BY

THE BRICK BOOK COMPANY

NEW YORK

Published by the Brick Book Company, New York.

THE BRICK BOOK COMPANY
NEW YORK



THE BREAK-NECK

O F

Presumptuousnesse in sinning.

MAT. 4. 6.

And he saith unto him, If thou be the Son of God cast thy selfe downe : for it is written, He shall give his Angels charge concerning thee, and they shall beare thee up in their hands, lest at any time thou dash thy foot against a stone.

THe first word [*And*] hath relation to the former verse, expressing the place where Christ was tempted to throw himselfe downe, even *the pinnacle of the Temple*, which sheweth *the oportunity*, and therein *the occasion* of this temptation of *casting thy selfe downe*. But could this be safe? Yes, saith the Devil, in his hypotheticall reason, *If thou be the Son of God*. Nevertheless, suppose the event be safe, yet what for the lawfulness thereof? He sheweth Christ a warrant, It is written, *He shall give his Angels charge, &c.*

The parts of this Text, for more methodicall proceeding, may be thus contrived: 1. To behold the Combatants who they are, *He* and *Him*, namely, the Devill and Christ. 2. The occasion of this temptation of casting thy selfe downe, which was the oportunity

of the place, *the pinnacle of the Temple*, whereunto the copulative particle *And* doth refer us in the words immediately before. 3. The Reason, *For it is written, he hath given, &c.* Therefore *If thou be the Son of God, cast thy selfe downe.* 4. The temptation it selfe, *Cast thy selfe downe.*

1. Combatants { *Assaylor* } *Deuill.*
 { *Assayled* } *Christ.*

1. The Deuill throughout all Scripture is in all his properties ever blazon'd with characters καὶ ἐχθρὸς, that is, of eminency and transcendency in each kind. For his enmity to Man-kind, he is called ἐχθρὸς, *The enemy*, meaning *the enemy* beyond all enemies. For falshood, ὁ Δ αβολὸς, *The traducer*. In the former verse, for wickednesse, ὁ πῶνος, *The evill one*. For tempting to sinne, ὁ Πειράζων, *The Tempter*. For accusing those whom hee seduces, ὁ κατηγοροῦν ἡμῶν ἀδικεῖν, *The Accuser*. And lastly, for tormenting whom he accused, ὁ ἀπολλύων, *The destroyer*. Thus have we before us the lineaments of this tempter from joynt to joynt. Next is the *Assayled*, the *Son of God*; he, whom the devill hypothetically seemeth but onely to suspect to be, and afterwards catagorically and professedly proclaimeth, saying, *Thou art the Son of God.*

A Volume would not suffice to describe Christ in the excellency and transcendency of his properties, all far exceeding all devilish malice, falshood, wickednesse, mischievousnesse and whatsoever tyranny in his love, truth, holinesse, mercifulnesse, and all saving goodnessse, as finitenesse is excelled by infinity, and temporall state by eternity. But what is this concomitant unto us? The Apostle tells us, *He is the Captain of our faith,*

Matth. 4. 3.
 Adoc. 12. 10.
 Apoc. 9. 11.

Mark. 3. 11.

Heb. 12. 2.

Faith, to note, that there is not any Christian, who can hope for life by him, who doth not fight under his Banner : knowing, that if the Tempter did dare to fall upon our Generall, he will be sure to assault his Souldiery : If he struck at the head, he will not faile to lay at those that are his members, and that it will be our part accordingly *to resist the Devill*. And how so? but by Jam s 4.7. withstanding his treachery with warinesse, his wickednesse with righteousnesse, his mischievousnesse with contrary godly zeale and diligence.

Now after the reference to the Tempter, let us, from the relation of the word [*And,*] take notice of the occasion of the temptation ; which was, as I said, the opportunity of the place, for the Devill now, as it is in the former verse, had Christ on the pinnacle of the Temple, *And now saith unto him*. There is no circumstance belonging to Temptation, wherein the Devill doth not shew his policy, as here we see in the choice of the place to begin his temptation, whilst he hath him *in the wildernesse* alone without any second to animate him. Next, *on the top of a high mountaine*, that he might more easily take a compendious view of the whole world ; and then, *on the pinnacle of the Temple*, as the fittest place to try an experiment by casting himself down. But this was an artificiall pinnacle, which occasioneth a consideration of a Morall pinnacle, and a spirituall casting down in three kinds far more agreeable to our discourse. First, Devilish, the Devil himself being both actour and authour ; Actour in himself, who, because he would be equal with *the highest*, and so a *pinnacle*, Gen. 3. cast himself down into the lowest hell : Authour to others by tempting our first Parents to be like unto God, which wrought the break-neck of all man-kinde. The

*Beatus lib.
Pontificatus.*

2 Theſ. 2. 3.

*Ribera, Vitega
in Apoc. 14. 18.*

*Rhemists Tc-
ſtam. Annot.
in Apoc. 17.*

second is a *Popiſh pinnacle*, the man of Rome, appropriating unto himſelf many titles proper onely to Chriſt the Sonne of God, which are ſet down in Epiſtles, and Orations dedicated unto him and publiſhed by his Oratour *Beatus* of late, as to be called *The Oracle of truth, The Anointed with Unction above his fellowes, The Corner ſtone, The Celeftiall Maieſty*. By *Stapleton, The Divine might*, and in the Roman głoſſe extant yet from divers hundred of yeares, *Our Lord God the Pope*. You ſee this pinnacle, and it is the pinnacle of the Temple, for the Scripture ſpeaking of Antichriſt, ſaith, *that he ſitteth in the Temple of God*, which is the Church.

But how ſhall we underſtand the fall of that pinnacle of Babel? Thus, Rome by all Expoſitours, as well Romiſh as others, is the City which is called *Babylon*, and whereof it is witneſſed by two Jeſuites, *Ribera* and *Viega* out of the Texts, that before the comming of Chriſt, it muſt, for the Apoſtacy and Idolatry in it, be *conſumed with fire*, and by the Rhemiſts, that it ſhall be *the Seate of Antichriſt*. A third we may here terme a *Politique pinnacle*, which is a *popular applauſe*. Hereupon was Herod ſet, when he drew in as his vitall breath the vulgar acclamation, *The voice of God and not of Man*: and immediately became as you know, but a *lowzie God*.

There is no queſtion, but the Devil is as buſy now, as ever, to fix ambitiousneſſe in thoughts and affections with mens conſent, and it is as ſure, that his endeavour is the caſting them down againſt their Wills. Neither wil he want a reaſon for his temptation any more, then he doth here: which is the next generall point.

Why caſt hee ſelf down. His Reaſon.

For it is written, *God hath given his Angels charge, &c.*

Therefore caſt thy ſelf down.

In

In this one reason we have divers observables. First is the Allegation, It is written, *He hath given his Angels charge, &c.* By his deceitfull lying in concealing a necessary part thereof. The second, in dealing thus with sacred Scripture, which maketh the lye utterly Sacrilegious. Two others are discerned in the Devils consequence: one in his pretentions thus: *If thou be the Sonne of God, &c.* to wit, that thereby thou mayest manifest thy dignity and speciall interest thou hast in the favour of God: The second in his intention, *If thou be the Sonne, &c.* that by trying conclusions he might work his own destruction. Let us begin with his lye; It is newes to heare that the Devil can lye, whom Christ thus branded, saying, that he is a lyar, and the Father of lyes, as if lying were a property essentiall unto him, who no sooner heard this questiō, *Who shal deceive Ahab?* Psal. 91. 11.
John 8. 4. but instantly answered, as if this were an office peculiar unto himselfe, and said, *I will be a false speaker in the mouth of all Ahabs Prophets.* 1 Kings 22. 31. But the manner of this lying is worth inquiring into. The tenour of the Text which he cited runneth thus; *He, namely God, Will give his Angels charge over thee to keep thee in all thy wayes; they shall hold thee up in their hands, that thou dash not thy foot against a stone.* But the Devil omitteth that clause, *to keep thee in all thy wayes*, whereby is meant the wayes of his own revealed ordinances, as all the Psalmes speake, which were directory words, and made against the Devills temptation of seeking extraordinary, and hazardous wayes of mans own will. He did thereby intend therefore a lying delusion, as many expositours, Ancient and others have observed: and the Devil being as Christ hath said, *the father of lyes*, every one that liveth in the world will acknowledge, that he hath had
an

an innumerable off-spring therein. Now, the manner of lying is twofold, one close, by that equivocation; which is called mentall reservation, which we may call Jesuiticall, because of their more special profession and practise thereof, instructing every Priest, when he is examined by a Magistrate, and in danger to be discovered, that being asked, *Art thou a Priest*; he may answer silyly, *I am no Priest*, reserving this notion in his minde, *to tell it unto you*: Which Jesuiticall art and subtilty in the Priests answer, we discern here to have been Satanicall in this Devilish temptation, by his concealment of the former words of the Psalmes. As for example thus, *He hath given his Angels charge over thee*, & not uttering the next words, *In all thy wayes*, could not but reserve in his minde a purpose of not telling it unto Christ. For it is impossible, but that he, who omitteth words, lest they should be told hath the same cōception in his mind. But they tell it and print it in their books, that this kind of answer by reservation is no lye. Let us therefore try this out of Gods book. *Ananias* having sold his possession for a piece of money, and laid it down at the Apostles feet to be distributed in common, craftily kept back a part thereof: to whom Saint *Peter* said, *Why hath Sathan possessed thy heart to lye to the Holy Ghost*? Now, lying is not without some expression of words, which must have been to this question. Thou *Ananias*, hast thou sold them that possession but for so much? and he answering, *but for so much*, and concealing a part, could not but conceive in his mind a selling it but for so much for ought that *Peter* should know; which as we have heard from *Peter* himselfe, came from the Devil, and therefore was as I said, a Satanicall lye. And I leave it, that I may come to that, which

which is open, direct and flat lying, which is commonly practised amongst men, and may be called, as *Bernard* termeth every brazen faced sinne, *Damon meridianus*.

We reade of distinct and peculiar Nationall finnes, as being more predominant in some countreyes then others; some branded with the infamy of Drunkennesse, some of Gluttonie, some of Venery, and the like, some have become Proverbialls for lying: whence we have the *Græca fides*, the faith (meaning faithlesnesse) of the Grecians: *Punica fides*, the faith of the Punicks, and *fides Cretensium*, the Cretians faith: to which we may adde (if we consider our proficiency in forging lyes in the compasse of three yeares) I speake to our shame) our *fides Anglicana*, whether *Privata* or *Publica*, exceeding the three former put them all together, when as still our to morrow doth give yesterday the lye. So epidemical is this leprosie amongst us. I returne to the Text, *It is written*. So then, this we speak of is used by the devil, in his false allegation of the said Scripture, aggravating the lye to make it sacrilegious. The devil, saith the Apostle, can translate himselfe into an Angel of light; this he doth most, whensoever under the colour of singularity, and of newly devised strictnesse of manners and opinions, he seduceth men into new heresies and schismes, as is taught us *Col. 2. 23*. But yet can there be any transformation more delusive and sacrilegious then this, the perverting of the right sense of Scripture, whether by false glosses, or (and that especially) by abusing the sense of Scriptures by omission of words and circumstances, which contradict the intention of the Objectours: upon which point come wee now more especially to insist.

Many houres would not suffice to rehearse the many

B

Romish

Romish sophistries in this kind of abusing of Scriptures in every controversie; but I have singled out one onely most pertinent for the present time, which is, their doctrine of Subjects taking up Armes against Sovereignty for restoring of Religion, and calling it a just cause, for justifying of their former Irish and now English Popish Rebellions, which may give you a cleare scantling how to judge of the rest.

Thus beginning with this their Maxime, *That the power of all Government is alwayes resident in the people*, and therefore for Religions sake, they may make their Insurrections at pleasure. Their first Scripture is out of the 1 Pet. 2. 13. where speaking of a King, he saith he is *κρίσις ἀνθρώπων*, a creature of man, or humane creature, which we say is most true, *in constituendo*, in constituting a King, or any forme of Government. But *rege constituto*, the King being constituted and established, the power of Government by the ordinance of God is in the Governour, and not in the people; and therefore they wittingly conceale that Peter having said of the creation of a King that it is *Humane*, addeth presently (he being once authorized) an injunction upon the people, saying, *Submit your selves unto him*. How? during their owne wills? nay, for he subjoyneth, *for the Lords sake*: So that now he is not mans creature, but Gods, who immediately putteth an obligation upon them of obedience unto him. This is the first point, and for proof of this our Exposition, we have the testimony of S. Paul, where that which S. Peter called *Ἀνθρώπινος κτίσις*, humane creation, he entitleth it expressly *Διαταγή τοῦ Θεοῦ*, the ordinance of God, Rom. 13. 1. and therefore chargeth every soule to be subject unto it.

Next, they object, that the governments spoken of by

by *S. Paul*, are written to be *isurians*, powers and authorities: that is, *in abstracto*, say they, as Aristocracie, or Democracie, and Monarchie; not Monarchs, or Aristocraticks, signifying the persons: concealing that, which is also written in the same place, the word *Apoptus*, *The Rulers*, ver. 3. which signifieth the persons; and againe, *He carryeth the sword*, ver. 4. accordingly *Peter* most expressely naming *The King*: all which have been concealed. 1 Pet. cap. 2.

But thirdly, they insist, that the power spoken of, as to be obeyed, is to be a *terror to the evill, and a praise to the good*. And therefore if a King prove tyrannous, they owe no more subjection; concealing, that *Paul* notwithstanding tyrannie it selfe enjoyned subjection, saying, *Be subject to the powers that ARE*: and you your selves knowing right well that the principall of the powers that then were, was *Nero*, a most monstrous tyrant to his owne heathenish subjects, and the fiercest persecutor of Christians for their Religion: yea, not sparing these Apostles themselves, *Peter* and *Paul*, but hunted them even unto martyrdome: notwithstanding *Peters* direct doctrine was to the people, *Submit yourselves*; and *Pauls*, *be subject*; both commanding to pursue civill obedience. Rom 13 3, 4.

4. Say they, although *Peter* giveth the King the supremacie, yet there is a power from the people coordinate unto them: but this they speak from themselves without any *Scriptum est*, cunningly concealing that which indeed hath *Scriptum est*, which may discover their false figment: *Peter* requiring subjection both to the King, as *Supream*, and also to *them that are sent from him*, as namely, his Officers: the Law of Relation evincing that Supremacie with coordination is as true a

solacisme, as is an head equall with its shoulders.

5. They being left forlorne of defence in the New Testament, post back to the Old, urging Scriptures according to their stale trick of concealment.

1 Reg. 11.

First, alledging for their purpose examples which can neither affirme or deny, contrary to that knowne Maxime, *A facto ad jus non valet argumentum*, but they stick to that, omitting Gods direct precepts in behalfe of Kings commanding obedience, and forbidding all contempts: although precepts, as all know, be directories to over-rule all examples.

1 Kings 11. 29.
Judges 3. 12.

2. For their examples, they instance in the deposing of *Athaliah* the Queene, the detection of *Jeroboam*, and *Ehud* his killing of King *Eglon*, concealing the circumstances there extant, to wit, that the *Queene deposed was an Usurptrix against the Heire of the Crowne then living*: That *Jeroboam* was a manifest rebell against *Rehoboam*, although for the sin of the same King expressly permitted by God, and that *Eglon* was an Alien, tyrannizing over them, whom it was lawfull for an Israelite to kill as an enemy in open warre against them. Thus of Papisticall allegations. But can this make any thing against our Zelors and Incendiaries of these times? Onely thus much, that they in defence of the same conclusion of taking up Armes against Authority, in case of Religion, depend wholly upon the same Jesuitical and Papistical principles and practices: excepting two or three additional, with which the latter delight themselves, it being the same art of violation of Texts of Scripture against the rules of due loyaltie prescribed by God. The two which I shall mention shall not be inferior to the former.

It was resolved in an Ecclesiastical Assembly, and
published

published in print for the justification of an hostile manner of entrance into this Kingdome without consent of the King, and affirmed, that if the English should deny them free passage, and victuals for their money, God would be offended with them, as he had been with the King of Edom, and his Countrey, in not permitting the Israelites to passe through their coasts in their journey to the land of Canaan. The matter is storied, *Numb. 20.* It is worth your reading. Wherein we finde, that *Moses*, and all the Host of Israel, came to Kadesh, which was the borders of Edom, intending to journey through that Kingdom; but concealing, first, that they did not offer to set a foot within the borders of Edom, before they had sent Messengers to aske leave of the King thereof: secondly, concealing that the condition of passing, which they tendered, was to goe onely *the high way*, & that through without delay, or negotiating with the people of the Land, save onely to have *water for their money*; and againe concealing how, when the King of Edom raised warre against the Campe of Israel, and came to face them, *Moses* and his Host offered not the least resistance, but, as it is in the Text, *Israel turned away from him.* All three circumstances directly contradictory to the practices that followed.

In another late English Treatise, we may find another allegation of Scripture much boasted of; which, indeed, if it were sincere, might, so farre, as a Topick place of example could enforce, conclude for justification of Rebellion in part. For it is written, *1 King. 18. 7.* in expresse termes, *Hezekiah King of Judah rebelled against the King of Assyria.* This is the Allegation. Now

hearken we to the omission of words in the same story of the same Chapter, and but the eleventh verse following. *And Hezekiah sent to the King of Assyria, saying, I have offended, returne from me, that which thou puttest on me, I will beare:* meaning for satisfaction and reparation. O that these glossers would follow his example in repenting for their rebellion, and that they would recant their wilfull falsifications, which their art of perverting the Scriptures, is no better then a kind of that *Witch* condemned by the Apostle, which we may terme, Cogging a Die. It will not be sufficient to detect these Incendiaries and Trumpeters for Rebellion, except we further pull off the vizards, wherewith they use to maske themselves by colourable pretences, that so the ugliness of their naturall visages may more plainly appeare.

Eph. 4. 14.

Their Visards are of these kinds.

1. Aspersions of jealousy.
2. Name of Religion.
3. Ostentation of Zeale.
4. Assurance of happiness upon every one slaine in the Cause: besides
5. their plausible Applications of their allegations and other pretences to the person of his Majesty, and the present occasions.

1. *Aspersions of Jealousie.*] It is your common practice to infuse into the hearts of people an argument of Jealousy: but why? because forsooth, his Majesty useth the help and Armes of Papists, to make him a defender of Popery. But with what face or forehead? seeing, that you your selves, by the same argument, may be much more concluded Papisticall, for urging in this cause against the Kings cause altogether
the

the arguments of Papists : The difference will be, that Papists yeeld the assistance onely in the name of subjects, according as God hath prescribed : you, contrary to the obligation of subjection from God, raise an Alarm of Warre and hostile resistance. We adde, that Popish Arguments doe more hurt then their Armes; those fasting onely upon the body, these upon the soule.

2. *Religion pretended.*] But yet onely pretended, against the Article of Christian Religion, both Ancient and Moderne in our Church, which is Loyaltie and Subjection to our Prince. We say, first, that as there is no Article of Religion concerning Morality, more strictly, commonly and exprelly taught in Scripture, then Loyaltie or Subjection to Princes; so was the same Article as absolutely professed and practiced by the whole Church Christian. Their profession wee have in the Apologies which were written in the name of the whole Church of Christ, to remove all jealousies of Princes, and conceit of the least disloyaltie, which is made most manifest, and indeed admirable, above all other professed subjects in the world, by these three contestations. First, avouching against the Heathen themselves, saying, *Est nobis magis Imperator quam vobis*, That is in true sense, *We Christians professe more the Right Imperall, then you doe.* Another giveth the reason, *Quia vos conscios tantum metuitis, nos conscientiam* : In effect thus : The Loyaltie of your hearts, O you Heathens, is but onely that, which you would be loth any man should know, besides your selves, because but humane; and so farre onely as your temporall occasions shall enforce; but we Christians professe subjection

hearken we to the omission of words in the same story of the same Chapter, and but the eleventh verse following. *And Hezekiah sent to the King of Assyria, saying, I have offended, returne from me, that which thou puttest on me, I will beare:* meaning for satisfaction and reparation.

○ that these glossers would follow his example in repenting for their rebellion, and that they would recant their wilfull falsifications, which their art of perverting the Scriptures, is no better then a kind of that *Witch* condemned by the Apostle, which we may terme, Cogging a Die. It will not be sufficient to detect these Incendiaries and Trumpeters for Rebellion, except we further pull off the vizards, wherewith they use to maske themselves by colourable pretences, that so the ugliness of their naturall visages may more plainly appeare.

Their Visards are of these kinds.

1. Aspersions of jealousy. 2. Name of Religion. 3. Ostentation of Zeale. 4. Assurance of happiness upon every one slaine in the Cause: besides 5. their plausible Applications of their allegations and other pretences to the person of his Majesty, and the present occasions.

1. *Aspersions of Jealousie.*] It is your common practice to infuse into the hearts of people an argument of Jealousy: but why? because forsooth, his Majesty useth the help and Armes of Papists, to make him a defender of Popery. But with what face or forehead? seeing, that you your selves, by the same argument, may be much more concluded Papistickall, for urging in this cause against the Kings cause altogether the

the arguments of Papists : The difference will be, that Papists yeeld the assistance onely in the name of subjects, according as God hath prescribed : you, contrary to the obligation of subjection from God, raise an Alarm of Warre and hostile resistance. We adde, that Popish Arguments doe more hurt then their Armes; those fastning onely upon the body, these upon the soule.

2. *Religion pretended.*] But yet onely pretended, against the Article of Christian Religion, both Ancient and Moderne in our Church, which is Loyaltie and Subjection to our Prince. We say, first, that as there is no Article of Religion concerning Morality, more strictly, commonly and expressely taught in Scripture, then Loyaltie of Subjection to Princes; so was the same Article as absolutely professed and practiced by the whole Church Christian. Their profession wee have in the Apologies which were written in the name of the whole Church of Christ, to remove all jealousies of Princes, and conceit of the least disloyaltie, which is made most manifest, and indeed admirable, above all other professed subjects in the world, by these three contestations. First, avouching against the Heathen themselves, saying, *Est nobis magis Imperator quam vobis*, That is in true sense, *We Christians professe more the Right Imperiall, then you doe.* Another giveth the reason, *Quia vos conscios tantum metuitis, nos conscientiam* : In effect thus : The Loyaltie of your hearts, O you Heathens, is but onely that, which you would be loth any man should know, besides your selves, because but humane; and so farre onely as your temporall occasions shall enforce; but we Christians professe subjection

hearken we to the omission of words in the same story of the same Chapter, and but the eleventh verse following. *And Hezekiah sent to the King of Assyria, saying, I have offended, returne from me, that which thou puttest on me, I will beare:* meaning for satisfaction and reparation. O that these glossers would follow his example in repenting for their rebellion, and that they would recant their wilfull falsifications, which their art of perverting the Scriptures, is no better then a kind of that *noſtra* condemned by the Apostle, which we may terme, Cogging a Die. It will not be sufficient to detect these Incendiaries and Trumpeters for Rebellion, except we further pull off the vizards, wherewith they use to maske themselves by colourable pretences, that so the ugliness of their naturall visages may more plainly appear.

Eph. 4. 14.

Their Vizards are of these kinds.

1. Aspersions of jealousy. 2. Name of Religion. 3. Ostentation of Zeale. 4. Assurance of happiness upon every one slain in the Cause: besides 5. their plausible Applications of their allegations and other pretences to the person of his Majesty, and the present occasions.

1. *Aspersions of Jealousie.*] It is your common practice to infuse into the hearts of people an argument of Jealousy: but why? because forsooth, his Majesty useth the help and Armes of Papists, to make him a defender of Popery. But with what face or forehead? seeing, that you your selves, by the same argument, may be much more concluded Papisticall, for urging in this cause against the Kings cause altogether the

the arguments of Papists : The difference will be, that Papists yeeld the assistance onely in the name of subjects, according as God hath prescribed : you, contrary to the obligation of subjection from God, raise an Alarm of Warre and hostile resistance. We adde, that Popish Arguments doe more hurt then their Armes; those fasting onely upon the body, these upon the soule.

2. *Religion pretended.*] But yet onely pretended, against the Article of Christian Religion, both Ancient and Moderne in our Church, which is Loyaltie and Subjection to our Prince. We say, first, that as there is no Article of Religion concerning Morality, more strictly, commonly and exprelly taught in Scripture, then Loyaltie or Subjection to Princes; so was the same Article as absolutely professed and practiced by the whole Church Christian. Their profession wee have in the Apologies which were written in the name of the whole Church of Christ, to remove all jealousies of Princes, and conceit of the least disloyaltie, which is made most manifest, and indeed admirable, above all other professed subjects in the world, by these three contestations. First, avouching against the Heathen themselves, saying, *Est nobis magis Imperator quam vobis*, That is in true sense, *We Christians professe more the Right Imperall, then you doe.* Another giveth the reason, *Quia vos conscios tantum metuitis, nos conscientiam* : In effect thus : The Loyaltie of your hearts, O you Heathens, is but onely that, which you would be loth any man should know, besides your selves, because but humane; and so farre onely as your temporall occasions shall enforce; but we Christians professe subjection

hearken we to the omission of words in the same story of the same Chapter, and but the eleventh verse following. *And Hezekiah sent to the King of Assyria, saying, I have offended, returne from me, that which thou puttest on me, I will beare:* meaning for satisfaction and reparation. O that these glossers would follow his example in repenting for their rebellion, and that they would recant their wilfull falsifications, which their art of perverting the Scriptures, is no better then a kind of that *ars moria* condemned by the Apostle, which we may terme, Cogging a Die. It will not be sufficient to detect these Incendiaries and Trumpeters for Rebellion, except we further pull off the vizards, wherewith they use to maske themselves by colourable pretences, that so the ugliness of their naturall visages may more plainly appear.

Eph. 4. 14.

Their Vizards are of these kinds.

1. Aspersions of jealousy.
2. Name of Religion.
3. Ostentation of Zeale.
4. Assurance of happiness upon every one slaine in the Cause: besides
5. their plausible Applications of their allegations and other pretences to the person of his Majesty, and the present occasions.

1. *Aspersions of Jealousie.*] It is your common practice to infuse into the hearts of people an argument of Jealousy: but why? because forsooth, his Majesty useth the help and Armes of Papists, to make him a defender of Popery. But with what face or forehead? seeing, that you your selves, by the same argument, may be much more concluded Papisticall, for urging in this cause against the Kings cause altogether the

the arguments of Papists : The difference will be, that Papists yeeld the assistance onely in the name of subjects, according as God hath prescribed : you, contrary to the obligation of subjection from God, raise an Alarm of Warre and hostile resistance. We adde, that Popish Arguments doe more hurt then their Armes; those fasting onely upon the body, these upon the soule.

2. *Religion pretended.*] But yet onely pretended, against the Article of Christian Religion, both Ancient and Moderne in our Church, which is Loyaltie and Subjection to our Prince. We say, first, that as there is no Article of Religion concerning Morality, more strictly, commonly and exprely taught in Scripture, then Loyaltie or Subjection to Princes; so was the same Article as absolutely professed and practiced by the whole Church Christian. Their profession wee have in the Apologies which were written in the name of the whole Church of Christ, to remove all jealousies of Princes, and conceit of the least disloyaltie, which is made most manifest, and indeed admirable, above all other professed subjects in the world, by these three contestations. First, avouching against the Heathen themselves, saying, *Est nobis magis Imperator quam vobis*, That is in true sense, *We Christians professe more the Right Imperiall, then you doe.* Another giveth the reason, *Quia vos conscientios tantum metuitis, nos conscientiam* : In effect thus : The Loyaltie of your hearts, O you Heathens, is but onely that, which you would be loth any man should know, besides your selves, because but humane; and so farre onely as your temporall occasions shall enforce; but we Christians professe subjection

Rom. 13. 5.

to Emperours in our consciences, and in obedience unto God, although there were no rod, or sword of Majesty to keep us in awe, according to the expresse doctrine of the Apostle. A third, and with him divers others, almost in the same termes. Herein doth Christian Religion excell all other, because, touching subjection, their profession is, *Occidi potius, quàm occidere, To be killed, in obeying the Civil power, rather then to kill in making resistance.* Their principles we shal point out by & by. According to this Primitive Church have our English Protestants alwayes protested by their oath to the Article of Supremacie, by the Church her Article of Subjection it self, & by her published Homilies, all authorized by the Statutes of the Kingdome, besides the priviledged Books of Protestant Divines against the Romish principles. We make bold herein to demand of you, First, Why your Doctrine of Resistance being altogether repugnant to the doctrine of obedience to Sovereignty, should not be judged a new heresie? Secondly, after you had taken that Oath, subscribed to that Article, read and allowed of the Homilies, and consented to the condemnation of former Romish principles, as contradictory to Orthodox Religion without exception, how you could receive a contrary oath, and not think that in stead of wholesome meat, you had taken Hen-bane?

3. *Ostentation of Zealousnesse in your profession,*] Having a great influence in persons prone to be seduced; yet, we think, you know out of the writings of *Josephus*, that there was before his time among the Jews a sect called Zelots, tumultuous spirits, and of extreme insolencie, in disturbing all Orders, as well Religious

as Politique; to whom if you joyne the Anabaptistical Separatists, you will acknowledge, that there is a zeale no better then *Ignis fatuus*, in animating men to draw the sword, as *Peter* was precipitate in drawing his. But whereas your doctrine is rather to resist by active disobedience, then (as Loyal Subjects) with passive obedience to suffer unjustly; tell us in your ingenuity, whether sort expresseth the greater zeale?

4. Assurance of happinesse upon the death in that quarrell.] This the lesse true it is, the more damnable it must be to the quarellous, and in it self more execrable. Sure we are, that the Apostles expresse words concerning the resisters of Sovereignty, are, that they shall receive to themselves *xpiua*, by which, both ancient and moderne authours, and among these, as wel Papists as Protestants, understood that judgment of God, which is called in the strict sense damnation, as it is said of unworthy receiving the blessed Sacrament, to inferre *an eating and drinking of a mans own damnation*, and otherwise it cannot be expressed without violence to the text, wherein the subject is charged to obedience, *as it is the Ordinance of God*. *Rom. 13.* as he will answer in conscience to God: where again Subjection for Conscience sake towards God, is opposite to *subjection for wraths sake*, and to the feare of vengeance by the sword of Magistracy: faine would we now know of our zealots, why did any of their Doctours wrest the word *xpiua* to signify rather the judgment of man, then of God, if not to lessen the guiltinesse of the party that should resist, wherein the diminishing of guiltinesse, cannot but be

1 Cor. 11. 29.

a confession thereof in part : for say we pray you : if contrarily, that which we have under a prohibition against resistance, had been delivered upon a precept of resisting of power in case of defence of Religion, whether then this word *quia* should not have rung in your eares an utter condemnation, and that alone might not more clearly have concluded your cause, then all other Scripture, which could ever possibly be alleadged for the defence thereof. The last point followeth.

The application of all your arguments from Scriptures concerning resistance by Armes against Usurpers, Tyrants, or Enemies to Religion, is by you in this cause against a King in right and hereditary possession, without contradiction legall; against a Myrrour of clemency, for deservings of the Kingdom, gracious above his Predecessours; for Religion established exemplary beyond comparifon; and vowing himself for the preservation thereof. And now then deliberate with your selves, whether your misparalleling of these examples with our King, be not a most impious wresting of Holy Scripture, and injurious detraction from his Majesty. But here I seeme to heare some one of you interrupting me with a *non confido* : yea, whereas that his engagement is to the whole Kingdome of Protestants without exception, even as he will be accounted a King, and as he expects Gods blessing upon himself and his posterity : and yet will ye stand upon a *Non confido* ? Will you make him a Devil :

After our thus ending the warrant in *Scriptum est*, it is *written*, we are to examine the two consequences thereof.

thereof. First, *If thou be the Sonne of God, then cast thy selfe down, for he hath given his Angels charge &c.* If thou be the Sonne of God: Is this question of the devil devilish also? Could he be ignorant what Christ was? Yes, why not? Devil, though he be an Angelical spirit, yet is he a creature of finite apprehension, and his knowledge but experimentall, and that he had not the absolute knowledge thereof in this case (as the most of the Fathers have thought) our observation may satisfie in terming Christ onely *ius & fili* Son of God, which might agree to any regenerate child of God (I have not this note onely from my self) whereas afterwards upon full experience of divine miracles and correspondent prophesies of him, many devils at once at the sight of his approach unto them, as he was ready to dispossesse them out of a man, all cryed out, saying, *tu es fili* Thou art the Son of God *ut & ex* as the learned know, by way of excellency and transcendency, betokening the essentiall and naturall sonne of God. So then, supposing the Devil spake to Christ onely upon this intuition of him, as onely man, albeit a singular favouret to God above others, and so peradventure priviledged to cast himselfe down and save himself, and yet peradventure neither. If he tempteth him to make tryall wih this intention, his casting himselfe down upon this temptation, might be his death and destruction, and yet wih this wily *expedire* and pretence, that this being warranted by the Scripture of God for his protection, it would greatly redound to the honour of God. Of both which, as namely the devils malicious intention and fayned godly pretence, Christ

quitteth himsele by this one answer of Gods precept, *Thou shalt not tempt the Lord thy God*: but to try experiments of extreame dangers by an extraordinary meanes, where an ordinary way of stepping down may be had, were contrary to the said Scripture of walking in my wayes, and consequently is a tempting of God, being a transgression of Gods commandements. These are the two results from the answer of Christ, and may teach us two lessons usefull for our own soules safety all our lives long.

The first is not to try extreemly hazardous actions, when safe means may be had, as we learne by Christ his example in this Text, who afterwards likewise gave us the same document, when the Jews were about to cast him down from a steep precipice, but he returned back, and went through from among them, safe. The like conclusion *S. Paul* taught, when having had a Revelation, that in that otherwise storme called *Euroclydon* threatning unavoidable wrack, none in the ship should perish; yet perceiving the Mariners in their incredulity seeking to shift for themselves by boat, peremptorily pronounced, saying, *Except these abide in the ship, you cannot be saved*, thereby compelling them to returne to their office, and look to their tacklings. Let us conclude. If that Christ notwithstanding the supposed decree of God of preserving him in the downfall, did not adventure to try; and if *Paul*, notwithstanding the revelation of the general safety, did exact of the Mariners to stay and performe their offices. Wee may justly challenge three sorts of wild and insatuated tempters of God.

First,

First, how many having heard of the doctrine of Gods Infallible Predeſtination, chooſing and reſuſing from all eternity, according to the pleaſure of his will, have thus (I had almoſt ſaid reaſoned) rambled in their brains? If I be elect, I cannot periſh; if not, I cannot but periſh: Seeing therefore ſaved or not ſaved they muſt needs be, I wil therefore live after my hearts luſt in the pleaſures of ſinne. We ſay, that this is a devilish temptation, and a *caſting downe the ſoule*, without répentance, into the bottome of hell. Let every one thus tempted but tranſlate his thoughts to the conſideration of his bodily condition, and then will he ſee his owne phrenzie, ſeeing that none is ſo mad, as being upon the top of a high Tower, wil réſolve concerning his body, (and God hath as abſolutely determined concerning body, as ſoule) If I ſhall be preſerved, it will be ſo; if not, it cannot be ſo: I will therefore caſt my ſelte downe headlong, and not rather take the way downe, whence I came up, knowing otherwiſe, that by this downfall hee maketh himſelte *Felo de ſe* in Mans Court, and in Gods Judicature guilty of his owne damnation. Our *Theorem* therefore is this, That the directions of mans wayes are not to depend upon the ſecret and unknowne decree of God, but upon his precepts revealed unto us in his Word.

The ſecond ſort are the Solifidians and Antinomi-ans in their abuſe of the doctrine of Juſtification by Faith without works: The one, as if together with the Papiſt he reaſoned thus againſt Proteſtants, You ſay, Faith juſtifieth without works, therefore you teach, that it is void of works: As much as to ſay,

Gal. 5. 6.

Light in the fire doth enlighten men without heat, therefore is light in the fire without all heat; altogether contradictory to the dire & *Scriptum est* of S. Paul, who describing Justification by faith, saith he, *Faith which worketh by love*. So then, a Justifying Faith is a loving, and therefore a living faith. 2. Repugnant also to S. James, who speaking of a faith void of works, confuteth it by the most emphaticall way of Interrogation, saying, *Can this faith save?* Fully as much as to have said, Impossible, and therefore is the Solifidian Faith a spirituall break-neck.

Eph. 2. 10.

The Antinomian taketh off Justification by (as he calleth it) sole closely cleaving unto Christ thereby; Thus he sligheteth the works of Sanctification, insisting onely upon those termes, that Christ is *The onely way*, and urging this *onely way* with manifold inculcations: And so indeed he is, if we speak either of an absolute exemplary way, or else of an effectual meritorious way to everlasting life. But if we speak of an introductory way prescribed by Christ, and without which we cannot come to Christ and to salvation, then we are to be directed to this *Scriptum est*, concerning the whole course of our predestination to eternall life, saying, *We are his*, that is, *Gods workmanship created to good works, which he hath ordained we should walke in*. Doe you mark? *Good works ordained to walke in*. Plainly shewing, first, that good working is a good walking. Secondly, *ordained of God*, as the ordinary way, to all that are predestinate, to be saved; Which giveth us this conclusion, that to neglect good works destinated to attaine to predestinate ends, is another desperate downfall into certain perdition and destruction.

The

The Anabaptists are the third præcipitates, the revived brood of old Catharists, who in opinion of their own sanctity, will not communicate in any congregation of faithfull Professours, wherein there is any mixture of hallowed and unhallowed men. Which Sect *Calvin* according to the wisdom of God in him, did confute by a manifold *Scriptum est* out of the History of Gods Book, even from *Genesis* to the end of the *Apocalyps*, shewing that there was never any congregation of any indifferent number of Gods people without mixture of chaffe with wheat, and goats with sheep, and at length giveth us his determination, that they who profess all sanctity, separating themselves from all other Congregations, are without the Catholique Church, wherein onely is remission of sinnes and salvation, notwithstanding they would shew a more then Angelicall forme of Holinesse. And therefore, say we, their not continuing in the Church of Christ, is a manifest consequence of a damnable precipitation.

The second consequence remaineth. As the devil tempted to presumption by instigating to dangerous ends in neglect of ordinary meanes: so did he, by a *Scriptum est*, tempt thereunto, by pretence of a good and holy end of honouring God thereby, as hath been said, notwithstanding Christ giveth him a shame-

Calvinus advers. Anabap. Qui se ab universa societate Christiana segregant, ne contaminentur eorum sordibus: porro quid accidit? Dominus eos cum tam arroganti capto dissipavit. Hinc ergo monemur cum sub specie studii perfectionis imperfectionem nullam tolerare possumus aut in corpore aut in membris Ecclesie, tum Diabolum nos tumefacere superbia & Hypocrisis seducere, ut ad deserendum Christi gregem nos instiget, certo sciens se victoriam obtinere cum nos inde obduxit. Cum enim nusquam alibi sit aut remissio peccatorum, aut salus, tamen si vite plusquam Angelica speciem præ nobis feramus, tamen si tali audacia nos separamus a Christiano cultu, finis Diaboli.

shamefull repulse, by this his *Scriptum est, Thou shalt not tempt, &c.* The full Theorem in this is given by the Apostle, not to do evil that good may come thereby, which drawes me to a doctrine, then which, none is more necessary for these times, when our pretences for violent rapines, our *Sic volumus* imprisonments, our thirsting after wounds and bloodsheds, as ingendred, fomented, fosterd and inforced by that which is called a Cause, were it never so godly: yet sure we know, that be as much, as can be said, for a good intent of glorifying God by unjust meanes, it cannot but be to the dishonouring of him, whilst it wanteth Gods own warrant and *Scriptum est*: as hath been plainely shewn; Onely we cannot conceale that this Theorem doth draw from us another inference, as our last conclusion.

The ends of all actions morally, according as the learned know, are the principall formes, like the formes of creatures *dant nomen & esse*, making them good or ill, therefore will it directly follow, that, if ill actions for good ends be condemnable, then good actions for wicked ends much more, and that such actions may be devilish, the devils themselves have shewne by their addresse to Christ, which hath been alledged; where they made that open and joynt confession of our fundamentall Article of Christian faith, saying, *Thou art the Sonne of God*, and again, *The Sonne of the Highest*, which they did more then once. Now none can deny, but the confession it self severed from all evil circumstances, had been divinely good, but Christ never would endure to heare Devils preach, though a truth, concerning the Honour of his God-head,

head, but he put them to silence, knowing, that the Devil, (speake he well or ill, he will be the Devill still: he either speaking a *falsum*, a lye, or if truth, yet *ad falsum*, to a false and wicked end. Enough of this Doctrine, I come to our citation of three parties, which may appeare, as they shall be summoned.

First are the Pharisaicall Hypocrites boasting of their fasts, and prayers, and just tythings, but to what end? The Gospell tells us, to have applause of men, onely their long prayers excepted, which were to devoure Widowes Houses. Behold their downfall, Woe be unto you! Woe be unto you! Thus doth Christ multiply woes upon them.

2. Romish Pharisees are the next, who pride themselves in the merit of their works, merits of condignity according to the exact justice of God: which is an act of Excellence proper to the Sonne of God, and against that *Scriptum est*, *Luke 17. 10.* *When you have done all that is commanded, say, you are unprofitable servants.* And their downefall is elegantly resembled by Pope Gregory the first and best of that name, and therefore entituled a *Saint*, who as he did disclayme all conceite of merit in himselfe, so did he condemne it in all others. His simile is this: *Eleazar the valiant man of warre killed an Elephant that was coming upon him, but so, that the beast having received his deadly wound, in his downfall light upon Eleazar and crushed him to death:* even so they, who glory in conquering their vices, are therein conquered, and subdued themselves through their opinion of merit.

-10088

D

3. Lastly,

3. Lastly, to reflect upon our English selves, if it were that our fasts and prayers were not boasted of, they might be better thought of. But did never any so before us? Yes, in the Prophet *Esay*. the Jewes did exprobate God: we have fasted, and thou seest not. But let us see what God saith thereunto: you fast to strife and debate: is this a fast that I have chosen? shewing, that God did abhorre it. Prayers we have, and that extraordinary long, beyond all examples of all times, in whatsoever people of God; whether some of them fish thereby for Widowes houses, they themselves know best, but questionlesse it is done in a singularity, if not as Christ spake of the Pharisaicall, thinking the rather to be heard of God. As for Almshouses, I wish they were so visible as to deserve a questioning the end why? The Acts which are most in sight are contributions against rebellious Ireland, and the Popery thereof: and this we might be perswaded of, if we saw not visibly the baite of their conditions, for devouring not onely houses, but all of those Papists possessions and livelodges within the Nation. Besides, the like faith here at home devouring in hope the use of money by publique faith, or else, if that should faile, of delinquents lands. The downfall is infallible, for that, if Goats, which are at Christs left hand, because unprofitable creatures, are to receive a terrible doom, much more Beares, Wolves, Tygers and all Ravenous birds and beasts of prey, who have yielded to the temptation of the Devil, must be in associ-

association with them in Torment, whereof we have
that *Scriptum est* of Christ, saying, *Depart from me*
ye wicked into Hell fire, prepared for the Devill and
his Angells: from which Lord deliver us and
every one of whom we have spoken, by
the merits of Jesus Christ.

F f N n S.